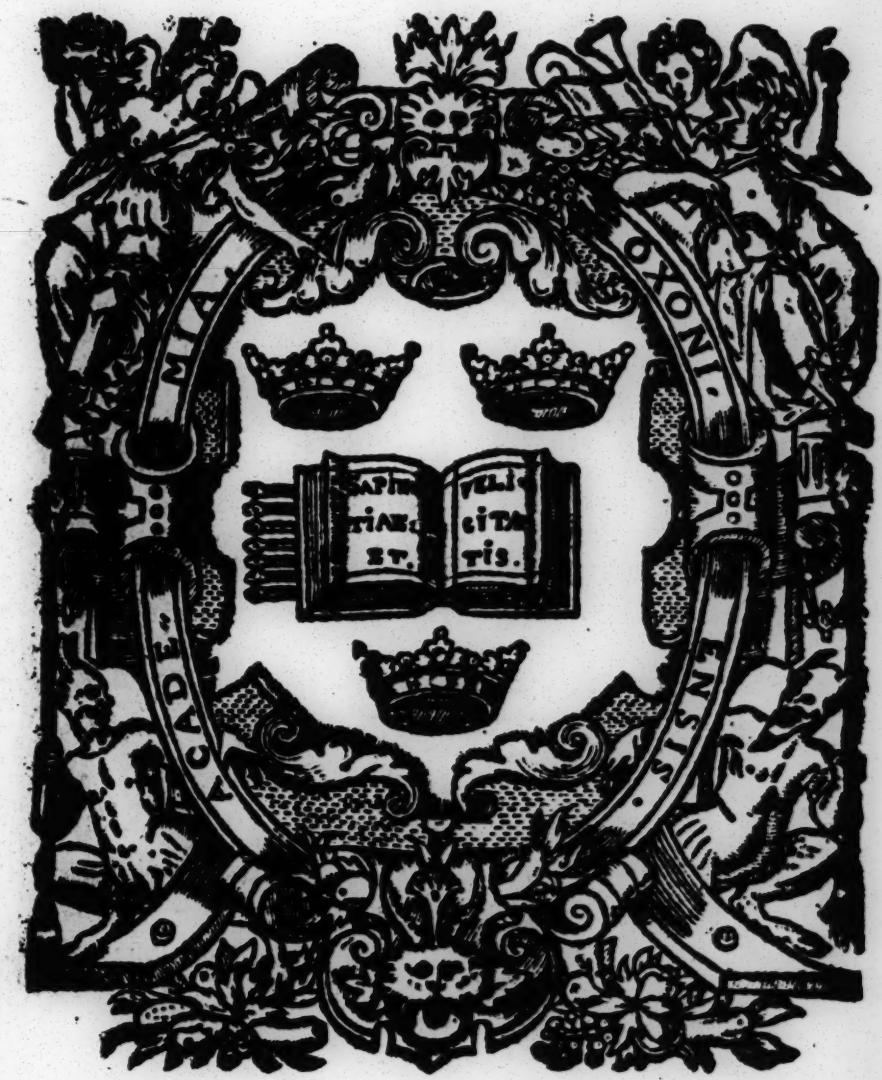
ARTICLES MINISTRED IN THE VISITATION OF THE RIGHT WORSHIPFVL MAIster IOHN KING, Doctor of divinitie, Archdeacon of Nottingham, in the yeare of our Lord God. 1605.



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BIBLIOTHECA

WHether your Chancell, & Church, or Chappel be sufficiently repaired, aswel in Stone Tymber, Leadde, Tyle, Glasse, as all other necessary things, and if they be not, through whose default the same is omitted?

2 Whether your Church-yard bee sufficiently fenced, & decently kept, & the trees therein growing, not spoyled?

3 Whether the walles of your Church bee within whited and beautified with fruitfull Sentences out of the holy Scriptures, and paued comely in the body of the church and chancell, and conuenient seats placed in the church & chancell, for the necessary vse of the Parishioners in the time of diuine seruice?

4 Whether you haue in your Parish Church and Chappell, all things necessary for the setting forth of common praier, and the administration of Sacraments: namely the booke of common praier, two Psalters in prose and meeter, the English Bible in the largest volume, the two tomes of Homilies, the Table of the tenne commãdements: a conuenient Pulpit well placed, a decent Table standing on a frame, for the holy communion, with a faire Linnen cloth to lay vpon the same, and some couering of silke, buckerome, or other such like, for the cleane keeping thereof. A comely communion cup of siluer, with a couer of siluer for the same. A decent Surples with large sleeues, a Register booke of christnings, weddings, and burials in parchment. A Font fastned in some conuenient place of the Church sweete and decently kept. A sure coffer with two lockes and keyes, for the keeping of the said Register booke, and a strong chest or bore, with two lockes and keies to put in the Almes, and other things belonging vnto the premisses?

5 Whether your Church, & Chancel, be kept cleane & decently at all times, especially against time of diuine seruice, by such as are appointed for ỳ purpose, & whether is your chancel wel paued or not.

The seruice vsed in the Church.

6 Whether doth your Parson, Vicar or Curate, or the Parson, Vicar, or Curate or any other, of, or in any other parish neere about the same, within the Archdeacõry of Nottinghã, to your knowledge, or as you haue heard by cõmon report, vpõ Sundaies or Holydaies, vse to say the Morning & Euening prayer, & the Letany, in such manner and forme, and vnder such words as are set forth and prescribed, in and by the book of common prayer? If not, then what other forme or manner, hath or doth he, or they vse?

7 Whether your Parson, Vicar or Curat, or any other within your Parish, or elswhere, neere about the same, within the Archdeaconry of Nottinghã, to your knowledge, or as you haue hard by cõmõ reporte, hath preached, declared, vttered or spoken any thing against the said booke of common prayer, or any thing therein contained, or against the Canons & Constitutions agreed vpon by his Maiesties licence in the yeere 1603. or against any doctrine, office, or calling Ecclesiasticall within this Realme, established by publique authoritie, or against the Ordination or Election of Archbishops, Bishops, Priestes, Deacons or any of thẽ, & what was the same thing, or fault found, vttered, or preached, and by whom?

8 Whether hath your Parson, Vicar or Curat or any other within your parish or elswhere neere about the same, within the Archdeaconry of Notingham, to your knowledge, or as you haue hard by cõmon report, preached, declared or vttered in worde or writing, anie thing in maintaining, commending or perswading of any other doctrine or discipline, or any other forme of common prayer, Election or Ordination of any other Offices, Officers, Deacons, Pastours, Elders, Presbiteries or Ecclesiasticall Censures, thẽ are by the lawes of this Realme established, or whether haue you heard of any that vseth

seth to dissuade any person, from the Religion now professed, or to perswade them to the Romish Religion or to any other?

9 Whether haue you, aswell vpon Sundaies and Holidaies, as vpon Wednesdaies, and Fridaies, and Satterdaies, service in your Church and Chappell, according to the Order, appointed by lawfull authority? And whether doth your Minister in time of diuine Service, and at the ministration of the Sacraments alwaies vse and weare the Surplesse, and reade the saide service plainly and distinctly, that the people may be edified thereby, and bidde such Holy-daies and fastingdaies, as are appointed by the booke of common prayer.

10 Whether haue you Sermons, preached by able and sufficient men, lawfully licensed thereunto at times convenient, & namely every moneth once at the least, according to his Maiesties late Constitutions?

11 Whether your Parson, Vicar or Curate, do every Sunday when there is no Sermon, reade plainely some part of the Homilies prescribed to be reade? Or whether any of them not beeing found to haue sufficient abilitie to Preach, or not lawfully admitted thereunto, do take vpon them to expound any part of the Scripture, and thereby omitte the reading of Homilies?

12 Whether your children and seruants that bee aboue seaven yeares and vnder twenty, bee Catechised vpon Sundaies and Holidaies, by the space of one houre, before Euening prayer by order of houholdes, at the appointment of the Minister: And whether the saide Minister doe giue notice thereof, plainely the nexte Sunday or Holiday before in the Church, that every one may know the time y he is to resort thither to be Catechised? And if this be not done, who they be that make defaulte therein?

13 Whether any doe presume to say seruice in your Church or Chappell openly, who is not a lawfull Minister, and sufficiently licensed by the Ordinary of this Archdeaconry, vnder the seale of his Office?

The ministring of Sacraments and other Rites and Ceremonies vsed in the Church.

14 Whether doth your Parson Vicar or Curate or any other within your parish, or else-where neare about the same within the Archdeaconry of Nottingham, to your knowledge, or as you haue heard by common report, vse ỳ ministration of the Lords supper and Baptisme, instruction of childrẽ, Solemnization of matrimonie, the visitation of the sicke, the buriall of the dead, & the churching of weomẽ in such manner & forme, & vnder, or with such manner of words, as are set forth & prescribed in the booke of common prayer: If not then what other forme or manner doth he or they vse in the premisses, or any of them, and doe they not vse the Ring in Mariage, and crossing the childrens head in Baptisme?

Cõmuniõ. 15 Whether the communion bee administred monthly where the parishes be great, or else so often euery yeare as that the parishioners may receiue three times at the least yearely.

Private Baptisme. 16 Whether your childrẽ baptised at home in cases of extreame weakenes and daunger, be baptised by any other then by your Minister?

Matrimonie.

Marriage. 17 Whether any haue bin maried within your parish that haue not had their Banes asked three severall Sundaies or Holidaies in time of diuine service, in the presence of the people, vnlesse the same haue bin lawfully licensed by the Ordinary vnder the Seale of his office, and with such bands as are vsually taken in like cases?

18 Whether any haue bin maried within your parish that haue dwelt in other parishes without a certificate of the Banes asking from the Minister or Curate of the parish, where the said parties, or any of them haue dwelt. And whether any mariage haue bin solemnized in any other place then in the Church, or at any time of ỳ day that is not lawfully vsuall, or in the night?

Visiting of the sicke.

19 Whether your Minister hath beene diligent in visiting the sicke persons of your parish, & comforting them with godly & wholesome Sentences out of the sacred Scriptures, and in perswading them to dispose of their goods, by making their testaments & to bestow some part of their goods to good and godly vses?

The Office, function & behaviour of Ministers.

20 Whether your Parson, Vicar or Curat, do labour diligently & painefully according to his ability, aswell by doctrine as by good example of life, to set forth true Religiõ, to beate downe Superstitiõ and Idolatry, and al other vices, to exhort the people to vnity, peace and brotherly loue and to dutifull obedience to their Prince, and to such as be in authority vnder him, & to the diligent hearing, reading, and teaching of Gods word?

21 Whether there be within your parish, or elsewhere neere about, any preaching, reading, or other such like exercise, in any priuate houses wherevnto others doe resort, not being of the same family? And whether any doe preach, reade or Catechise in the Church or elsewhere, that doth not at diverse times yearely saie service and minister the Sacraments according to order appointed by publike authoritie? Privat exercises of Religion.

22 Whether the Register of all weddings, burynings, & Christnings within your parish be well kept, and a coppy of the same once every yeare by Indenture presented to the Ordinary? Register.

23 Whether in the weeke before Whitsontide, commonly called the Rogation weeke, your perambulation be kept by your Minister with a sufficient number of the parishioners of all sortes, aswell of the elder, as younger sort, for the better knowledge of the circuits & bounds of the parish, with prayers for better increase of the fruites of the earth, according to the order, in that behalfe provided?

24 Whether

24 Whether the Mansion houses of your Parsons and Vicars be kept in good Reparation.

25 Whether your Minister be suspected to be guilty of any notorious crime, as Symony, Adultery, Blasphemy, Periury, Drunkennes, Idlenes, vnseemely and vaine talke, and whether he be scandalous in his conversation, through brawling, fighting, quarelling, peace-breaking, vnlawfull games, or haunting of places suspected and not of good Report?

26 Whether your Parson, or Vicar, hath at any time since the 13. yeare of our late Queenes Maiesties Raigne, made any lease or grant of his parsonadge or vicaradge or any parte thereof, hee being absent and not resident vpon the same, to any other then to his Curate, that did or doth serve the cure in his absence. And whether your Parson, or Vicar, if he be not resident with you, & may dispend twelue pounds yearly or aboue, doe not distribute every yeare among the poore of your parishe at the least the fortith part of ỳ benefice where he is not resident?

Schooles and Schoole-masters.

27 Whether your Schole-masters, and other teachers within your Parish be allowed by ỳ Ordinarie? And whether they do teach their Scholers the Catechisme, and do encourage them to loue true Religion, and doe cause them daily, Morning and Euening, to ioine togither in praier vnto God, for encrease of Learning and of other his good graces: and whether they do instruct them to say grace before and after meate?

Church-wardens accompts.

28 Whether the Church-wardens yearely doe make their accompts to their Parish, of all their Receites and necessary expenses of the said Parish? If not, who haue not accompted?

29 Whether